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ABSTRACT

The first report in this issue, from Fort McPherson, MWT, concerns the ongoing work of transcribing, recording, and teaching Kutchin. In addition, there are reports concerning efforts in progress to preserve various Indian languages, among them Kwakiutl, Skagit, Shulkayn, Shoshoni, and Ojibway. Other investigations and courses in Alaskan native languages are also mentioned. The status of the Tehlequah bilingual Cherokee program is briefly reported, and the Navajo community-controlled bilingual program in Rough Rock, Arizona is described. A list of GPO publications involving Indian languages is provided, as is an annotated list of books available from other sources. Excerpts from the 'General Discussion of Papers by Mattingly and Halle' from 'Language by Ear and by Eye,' edited by James Kavanaugh and Ignatious Mattingly, are also provided. (LG)

CONFERENCE ON AMERICAN INDIAN LANGUAGES CLEARINGHOUSE NEWSLETTER

EDITOR: JAMES L. FIDELHOLTZ VOLUME II, No. 1 JUNE, 1973 PAGE

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE NATIONAL INSTITUTE OF EDUCATION

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ALEXANDRA KRAUSS MEMORIAL FUND

The Alexandra Krauss Memorial Fund commemorates the daughter of Mike Krauss. She was killed earlier this year in a tragic accident. Donations may be sent to The Alexandra Krauss Memorial Fund, % Irene Reed, Box 95207, CNER, U. of Alaska, College, AK 99701. Indications are it will be used for work in Alaska Native Language

Some Notes on the NEWSLETTER

The poor quality of reproduction of the last issue was due to 'production problems', and hopefully will not be repeated in the future.

The editor would greatly appreciate all persons concerned giving him the names and addresses of persons they are familiar with who are not on the mailing list, but who are working on American Indian languages, including graduate students; Thanks to those who have done so.

It has been suggested by some that the NEWSLETTER be put on a subscription basis (say, for $2 a year). Given the purposes of the NEWSLETTER, it seems to me that this is not a wholly good idea. In particular, there would almost certainly be many persons who would be unable or unwilling to spend even a couple of dollars, but who should be receiving the NEWSLETTER regardless, and it does not seem profitable to me at this point to winnow such persons from the mailing list.

Nevertheless, at the next CAIL meeting, I intend to propose that we institute subscriptions to the NEWSLETTER on the following basis:

Institutions $5
Those who can take a tax deduction for the subscription (linguists,etc) $2
Others (who can possibly afford it) $1;

with the proviso, however, that no one will be thrown off the mailing list without asking to be.

In the meantime, Dr. Troike of the CAL has very generously offered matching funds from the CAL for any donations to the NEWSLETTER. So far, we have received a total of $53 in donations (mostly of $1 or $2, with a few large donations) from: Anita Pfeiffer, Irvy Goossen, Jacqueline Lindenfeld, Mary Jane Cook, Paul L. Kirk, Glen M. Grosjean, Gunther Michelson, Glen Akers, Pamela Munro, Herbert Landar, James Hoard, E. Roby Leighton, Doug Smith, Ken Hale, Robert J. Anthony, Avery Andrews, Lem L. Railsback, Marilyn and Watson Williams, Mr. E-Y Arima, W. Thomas Seiler, Jacob Ornstein (Cross-Cultural SW Ethnic Study Center). Many thanks to these donors (please let me know if you contributed, and were not mentioned), and remember: every donation carries double its weight with the matching funds from CAL. We are of course deeply grateful to the CAL for their support.

The anticipated frequency of the NEWSLETTER is about two issues per year, probably early Fall semester and late Spring semester of the school year. I had anticipated putting it out about four times a year, but that was before I realized what an immense pain it is to put it out. So unless somebody wants to volunteer to alternate the editorship (volunteers will please make an appointment), it looks like twice a year. Perhaps if a grant provides enough money to hire a typist, etc., I can up the frequency to three or four times a year.

Since the last issue, much stuff has been pouring in. I'd like to thank all those who send in stuff, request others to do so, and in general to point out that grandness of conception or the like is NOT a prerequisite to sending stuff in; there is only a minimal requirement of relevance to the purposes of the NEWSLETTER.

I would also appreciate receiving notice of new books, articles, or other publications which come out. It only takes a minute or two, and an 8¢ stamp, and you get to see your name in print.

Editor's address

As of now, the editor's address is : James L. Fidelholtz
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U. of Maryland
College Park, MD 20742

JOBS, ETC.

Gilbert E. Broaddus (Para-Professional Supervisor, State of Montana Social Service Agency, 224 Main, Wolf Point, MT 59201) writes :'I am writing on behalf of the Assiniboine Indian people of Northeastern Montana concerning a proposal to fully document their fast disappearing language so that it can be taught to the younger people and thereby allow their rich cultural heritage to survive and, once again, thrive.

'We will begin as soon as possible [the letter is dated 13 Feb. 1973--JLF] and it was my hope that you might be able to offer suggestions on how to proceed and possibly suggest funding sources. Also, are there professional linguists available to work on such a project and what would this cost? ...

'...The Fort Peck Tribal Council has given this effort a high priority and I am doing all that I can to give Indian people access to their language.'

Robert Hollow (U of N Car.) and Allan Taylor (U of CO) have been of some help to Mr. Broaddus. Anyone knowing of funding sources or willing to help should contact Mr. Broaddus

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The Bureau of Indian Affairs supports some research regarding definition of program problems and evaluation of program effectiveness. Contact: Director, Operating Services, or Chief, Contract Services, US Dept. of the Interior, Washington, DC 2024

Other possible sources for research grants are: National Endowment for the Humanities, Washington, DC 20506; and National Science Foundation. You should write and request their brochures. NSF has a fair amount of money for linguistics research, but the other two are pretty poor. If you know of other grant sources for work relevant to the purposes of the NEWSLETTER, please write the editor.

8th INTERNATIONAL SALISH CONFERENCE TO MEET

The 8th International Conference on Salish Languages will be held at the University of Oregon, Eugene, Oregon, August 13-15, 1973. Papers on Salish and neighboring Northwest Indian languages are welcome. Write to J. Hoard and C. Sloat, Linguistics, University of Oregon, Eugene, Oregon 97403.

From John Ritter (second-hand) (Fort McPherson, NWT)(1 Nov 72): 'The most important project going at the moment is our Kutchin-as-a-second-language program in the elementary school. I've been working closely with Elizabeth Crawford, an extremely bright bilingual teacher, to design lesson plans, prepare a new orthography, and transcribe the oral literature for use in the classroom. Because of time and personnel limitations we're covering grades 1-3 only, but if all goes well, we'll expand to grade 4 next year and include the beginnings of written Kutchin. Ideally the program will expand by one grade per year after that, so that McPherson students will be reasonably fluent and have a basic writing ability as well by the time they leave for high school. In addition to Liz we have one native teacher-aide and two other members of the community who will be involved in oral drills, story telling, demonstrating traditional crafts, etc. I think we'll make some real progress this year, but it has taken an enormous amount of time and energy just to get things started. ... Fortunately, we have the full support of the local teachers, the principal, and the new Territorial Director of Education.

'I'm teaching Liz a basic linguistics course for which we're hoping she'll receive credit at the University of Saskatchewan, where she did her teacher training a few years ago. We're covering the usual bag of Ling. 101 material, plus a number of other topics that are of practical use to her. She is absorbing everything at a phenomenal rate, and I think she'll be able to start writing about Kutchin before too long, hopefully in Kutchin. ...

'I've become involved in recording Kutchin place-names, a topic I never imagined could be so interesting or revealing. In early Sept. I took a trip by boat up the Peel River into the Northern Yukon, covering a distance of approx. 500 miles.... We saw some utterly spectacular country, and I managed to record nearly a hundred place-names from the river alone. ... At any rate, I know I've barely scratched the surface as far as toponyms are concerned and it's likely to take a long and sustained effort to cover the country adequately. This data, I should note, is of more than just academic interest, particularly as it bears very directly on such matters as aboriginal land use and land claims. ... While there are occasional hunting forays into the up-country regions, these areas are not used as they once were: in fact, many of the younger generation Kutchin have never even been there. The place-names remain, however, as tangible evidence of former land use. I would like to be able to train one of the middle-aged or older men to do the transcriptions and map work; now that Indian Affairs has made available huge sums of money for 'land claims and treaty research' it might just be possible to find financial support for one or more of the men to devote, say, a summer to this sort of thing. ...

'We've been taping, transcribing, and translating as much of the folklore [as] we can. As is typically the case in these settlements the stories and legends are known only by the very oldest residents, so it's clear we've got to get busy if another cultural legacy isn't to slip into oblivion. Last year Liz Crawford worked on stories with 90-year-old former chief John Kay,...'

From Pamela Munro: 'I am currently doing fieldwork on Mojave (Yuman) and Chemehuevi (Uto-Aztecan) on the Colorado River Indian Reservation (Parker, AZ).'

From Bill Pulte: '...I am leaving the Cherokee Bilingual Program staff ...,[but]

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From Bill Pulte: '...I am leaving the Cherokee Bilingual Program staff ...,[but] hope to continue working with the project on a consultant basis.

'Loren Nussbaum, formerly of CAL, will also be working for the project on a consultant basis (probably almost full-time)...'

'Recent news from Tahlequah: There are indications that adult Cherokees who are literate in the Cherokee syllabary would welcome the publication of additional materials in the syllabary. The Bilingual Program has been providing the Cherokee Nation News, the news organ of the Cherokee Tribe, with Cherokee legends written in the syllabary, and reports from the Cherokee communities reveal a great deal of interest in this kind of literature. The Bilingual Program is introducing the teaching of the syllabary in the project schools at the fourth and fifth grade levels, and initial attempts to teach the syllabary to the Cherokee speaking teachers' aides who are not already literate in Cherokee have been encouraging.

'In addition to social studies materials, to be prepared for the fourth and fifth grades, the Bilingual Program is also working on curriculum guides for instruction in Cherokee for grades K-3.

'Work on the bilingual Cherokee-English dictionary, a project of the Cherokee Tribe, is continuing. The dictionary is being prepared by Durbin Feeling, a bilingual student at Northeastern State College at Tahlequah; it will be ready for publication by summer, 1973.'

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GOVERNMENT PUBLICATIONS (available from Supt. of Docs., US Govt. Printing office, Washington, DC 20402--unless indicated otherwise)

Taylor, Theodore W. 1972. The States & their Indian citizens. $2.25(paper). Concentrates on recent history and situations. Copious appendices and map of Indian cntry

1972. American Indian civil rights handbook. 55¢. US Comm. on Civil Rights Pub. #33.

Famous Indians: A collection of short Biographies. Illus. 55¢

1971. American Indian Calendar. 30¢

BIA series on Indians in various States and regions: 15¢ ea: Indians, Eskimos, and Aleuts of Alaska; Indians of Arizona; Indians of California; Indians of the Dakotas; Indians of Montana and Wyoming; Indians of the Northwest; Indains of Oklahoma; Indians of the Central Plains; Indians of the Lower Plateau; Indians of the Eastern Seaboard. 20¢ ea: Indians of the Gulf Coast; Indians of N. Mexico; Indian of the Great Lakes

1970. Answers to your questions abt. Am. Indians. 35¢

1972. American Indians and their federal relationship. 30¢.

BIA. 1971. Indian Land Areas: General. Shows Reservations, former and terminated res. tourist complexes, hwys., nat'l forests, parks, and wildlife refuges. 35¢ [Map]

BIA. 1971. Indian Land Areas: Industrial. 35¢. same as above, exc. shows only reservations, airports, hwys., and industrial parks.

The Haskell Indian Junior College (Publications Service, Haskell Indian Junior College Lawrence, KS 66044), which is under the BIA, publishes several series of books: Navajo series (Eng. and Nav. text); Navajo Life Stories; Choctaw; Pueblo Series (Elementary grades); Sioux Series; [all preceding in the Indian Life Readers Series Indian Handcraft Books; Indian life and customs books; Educational techniques; Other classroom material; Adult education booklets. All seem reasonably priced--most under $1. Their pricelist, with further details, is free; also free: Scholarships for An Indian Youth; Statistics Concerning Indian Education; 3 Maps of Indian country. Most are printed by students as part of vocational training.

Available free from Mr. Robert Rebert, Language Arts Branch, Div. of Educational Planning and Development, BIA, 123 4th St. SW, Albuquerque, NM 87103:

Curriculum Bull. #3: Bilingual Education for American Indians (1971). Articles, bibliography, and appendices

Curr. Bull. #11: An annotated bibliography of young people's fiction on American Indians(1972)

Curr. Bull. #12: [same title]--a supplement to Bull. #11.(1973)

Curr. Bull. #13. Bilingual Ed. for American Indians, V. II: Navajo (1973)

Periodical] Language in American Indian Education [titled: English for American Indians until Fall, 1971]. A newsletter of the Office of Education Programs, BIA, US Dept. of Interior. William R. Slager, Ed., Betty M. Madsen, Asst. Ed. (U. of Utah)[also available from Mr. Robert Rebert, address above]

Single copies available free from BIA, Washington, DC 20242:(bibl. leaflets): Surviving groups in Eastern and Southern states; relationship with the Federal government; references for young students; origin; languages; music; religions and ceremonies; wars and local disturbances; food and cookery; the Algonquians; legends and myths;--['You asked about...' leaflets]: The trail of broken treaties occupation of the BIA bldg; Current books on Indian history, problems, and point-of-view; Indian fishing rights; Indian population--urban and rural; Indians; Indian Museums; Indian publicaitons.

Other material from the BIA, but of uncertain availability (write BIA and ask if int.) Colleges and Universities with Indian related programs; Mission and private school on Indian reservation areas [by state]; List of boarding, day, and hospital school and dormitory facilities (for students attending public schools) administered by the BIA; Estimates of the Indian population served by the BIA: March 1971; Governing bodies of federally recognized Indian groups (excluding Alaska); Indian education--Bibliography.

The Indian Health Program of the US PHS. US Dept. of HEW--50¢.

OTHER ITEMS

Willhelm, Sidney M. 1969. Red man, Black man and White America: the constitutional approach to genocide. Catalyst, Spring, 1969 1-62. Also, Warner modular pub. reprint

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"NEWS"

New England Clearinghouse Conference on Indian Programs, %Intercultural Studies Group, 8 Newbury St., Boston, MA 02116. Has conferences about twice a year. If interested, write the above address for details.

From Richley H. Crapo: 'I am now involved in university credit "Student Initiated Learning Experience" course in Numic languages. This course was established through the efforts of Mrs. Carmelita Thomas, a Comanche Indian student, who will also be working as co-instructor of the class. The current enrollment consists of one Comanche student, nine Utes.' (Dept. of Soc. & Anth.,Utah State U.,Logan UT 84321).

ADDENDA: From Eric Hamp (U Chic. 60637) to last issue's list of 'Indians on Indian': Dozier, Yaqui and Tewa, in Hymes, Lang. in Cult. and Soc. (plus others by Dozier); Wm. Jones did Ojibwa texts, also. No doubt there are others we missed; hopefully, as more and more Indians begin to study linguistics, we will see such a bibliography become impractical in the future.

Kenneth E. Ryan, Community Action Program, Assiniboine and Sioux Tribes, PO Box 307, Poplar, MT 59255, writes :'I am currently in the process of developing a 26 lesson, one year language course in Assiniboine. I am currently in search of funding.'

rth Offerings, 14 Eliot Street, has on display and for sale the photogravures from Curtis' The North American Indian (Cambridge, MA 02138).

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#166 ($1.20). Warner Modular Pubs, Inc.,11 Essex St. Andover, MA 01810.

Wolfart, H. Christoph and Janet F. Carroll.1973. Meet Cree: a practical guide to the Cree Language. $4.00. U. of Alberta Press, Edmonton 7, AB, CANADA

Edwards, Mary. 1954 (2nd ed.:1961). Cree: an intensive language course. $4.15, ppd. Northern Canada Evangelical Mission, Inc. 58-18th St. E.,Prince Albert, SK Canada S6V 1G4

Ellis, C. Douglas. (revision forthcoming). Spoke n Cree, Part I. More info. when published. Author's address is: Dept. of Ling, McGill U,PO Box 6070, Montreal 101, large number of helpful and inexpensive volumes on Cree have been published by Mrs. Anne Anderson, Cree Instructress, 10060-118 St-#5, Edmonton, AB, Canada (all are available from the author), who writes: '...After 5 years of teaching the basic cree language, I am now teaching credit courses and the interest is really fantastic. I am also a self taught linguist. I could not commence to show a piece of paper to say this is my degree. However I find to my knowledge that the greatest degree that one has is gifted knowledge that you are born with. You either have it or you don't. A degree in education is accumulated knowledge in book form that helps to expand what you already have. If you are not cree and if you do not speak the language, all the degrees in the world will not help. You need to have lived the life of an Indian and be fluent in the language and traditions to hold a degree in teaching this language. ...' The books (paperback) and prices are: [All are written or compiled by Mrs. Anderson]

Let's learn cree (oral Cree) $2; Cree: Nehiyawewin (phrases) $2; Cree vocabulary (Intro. of pattern) $2; Book I (Outline drawings) Animates $1.50;Book II (Beginners, Intro. of sounds) $1.50; Book III (Inanimate outline drawings) $1.50; Cree: what they do book $2; Wild animals (outline drawings) $1.50; Little Hunter book, Machesis. Book I $1; Learning Cree (Book I) Basic course $2; Learning Cree (Book II) Following $1.50; Cree-English Dictionary $5.50; Read & Write, Ayamichike mena Musinahike $3.25; Awasis book (pre-school colouring Book I) $1; Elementary booklet (Awasis Books...Book II) 75¢;Machesis (Little Hunter)(elementary) Book II 75¢; Books III, IV, V, VI, and VII, 75 ¢ ea.; Awasis, Book III 75¢; Cree tenses 75¢; Wapi—Rabbit $1; Alphabet and tones 75¢. The copyrights are between 1970 and 1972 for all the books, so they are fairly recent. Address orders to Mrs. Anderson, payable to 'Cree Productions'.(or Nehiyawewin Productions).

Someone at the Northern Canada Evangelical Mission (address above under Edwards),with the initials PGH 'will shortly have a Slave grammar of the verb system ready'.(Feb)

Wolcott, Harry F. July, 1972. Field study methods for educational researchers: a bibliography. Council of Planning Librarians Exchange Bibliography #300. $2, from C. of P.L., PO Box 229, Monticello, IL 61856.

Wise, Mary Ruth. 1969. A bilingual experiment in the Amazonian jungle of Peru. Community development journal 4:3; reprinted in Literacy discussion II:1.3-18. International Institute for adult literacy methods, PO box 1555, Teheran, Iran.

'In the Amazonian jungle of Peru 240 Indian leaders representing 20 different South American Indian language groups are successfully teaching their own people to read and write, first in their mother tongue and then in Spanish.' Arguments are given why not teach strictly in Spanish. Program, run by Ministry of Public Education and SIL, was started in 1952. Also (in the reprint) 'Additional notes', by Olive Shell.

Politica Nacional de Educacion Bilingüe. 1972. Direccion Central de Publicaciones, Ministerio de Educacion, Lima, PERU.

Coffin, Tristram P. 1961. Indian tales of North America: an anthology for the adult reader. $4. Philadelphia: American Folklore Society, Inc.(order from: U of Texas Press, PO Box 7819, Austin, TX 78712).

Bonfanti, Leo. 1971. Biographies and Legends of the New England Indians, V. I, vol. II and Vol. III, ea. $1.50. Pride Publications, Inc., Box 13, Wakefield, MA 01880

___. The Pequot-Mohican War. $1, from the address immediately above.

Piggott, Glyne L. and Jonathan Kaye, eds. 1973. Odawa Language Project: Second report. Linguistic Series No. 1, Centre for Linguistic studies, U. of Toronto, ON Canada

Contents: On the cyclical nature of Ojibwa t-Palatalization (Kaye and Piggott); On a rule of dissimilation in Odawa (Piggott); Odawa stress and related phenomena (Kaye); Inflectional endings of the transitive verb in Ojibwa: a paradigmatic arrangement (Piggott and Brian Mossop); Preface to texts (Piggott); texts; Forew[o]rd to dictionaries (P. Roosen- Runge and Kaye); Odawa-English Dictionary (pp. 110-213); Reverse Odawa-English dictionary (pp. 214-317); references. The dictionaries are in computer printout format, and quite readable with a little

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___. The Pequot-Mohican War. $1, from the address immediately above.

Piggott, Glyne L. and Jonathan Kaye, eds. 1973. Odawa Language Project: Second report. Linguistic Series No. 1, Centre for Linguistic studies, U. of Toronto, ON Canada M5S 1A1

Contents: On the cyclical nature of Ojibwa t-Palatalization (Kaye and Piggott); On a rule of dissimilation in Odawa (Piggott); Odawa stress and related phenomena (Kaye); Inflectional endings of the transitive verb in Ojibwa: a paradigmatic arrangement (Piggott and Brian Mossop); Preface to texts (Piggott); texts; Forew[o]rd to dictionaries (P. Roosen- Runge and Kaye); Odawa-English Dictionary (pp. 110-213); Reverse Odawa-English dictionary (pp. 214-317); references. The dictionaries are in computer printout format, and quite readable with a little practice. There is a minimal charge (either $1 or $2) for the volume. Write for details.

A new newspaper is being published by The American Indian Historical Society, 1451 Masonic Avenue, SF, CA 94117. Volumes I:1 and I:2 have been published (runs of 50,000 and 80,000, resp.), dealing with Indian Water rights (#1) and Wounded Knee (#2) primarily, although also dealing with other topics. Subscription is by contribution. Its name: Wassaja 'Let my people know':The Indian's Signal for Self-determination: A national Newspaper of Indian America. A reasonable contribution would perhaps be $5, or whatever you can afford.

Akwesasne Notes continues to come out, recent issues detailing the events at Wounded Knee. editorial problems seem to have been overcome(the immigration service released the editor from jail and dropped charges, finally).. Money is still a serious problem. Subscriptions to the monthly newspaper (actually 8 a year) are well worth whatever you can afford--the newsstand price is $4 a year, but please send what you can afford.

Algonquian Linguistics Newsletter 1:4 is a roster of Algonquianists, with publications.

Newsletter of the Southwest Circle, #2 (Jan, 1973)'is intended solely to serve a clearinghouse function in ... foment[ing] development and communication in SW linguistic research, esp. all aspects of SW Spanish, SW Amerindian educational lin-

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guistics, and SW English sociolinguistics.' But please note :'...we seek only interested readers and contributers, not a costly passive circulation.'[#3, March, 73, also has arrived]. Lots of news, books, meetings, etc. of interest to those interested in the areas enumerated. Looks like another, smaller 1-man job, except that our circulation is over 500 and growing.

Agenutemagen (= News in Micmac), Published for and by the Indians of New Brunswick. $2.50/year subscription. 181 Westmorland Street, Fredericton, NB, Canada. Occasional legends, etc., but mostly local news, with some national news of relevance.

Cook, Eung-Do. 1972(?). Sarcee Verb Paradigms. The Museum of Man of the National Museums of Canada, Mercury Series No. 2.

Saxton, Dean and Lucille. Dictionary: Papago & Pima to English (O'odham-Milgahn), English to Papago & Pima (Mil-gahn-O'odham). Tucson, AZ: The U. of AZ Press (1969), 191 pp.

Speirs, Randall H. Tewa pehtsiyeh (Tewa tales). Santa Ana, CA: SIL (1971) 59 pp.

The Anthros World Guide to Native Political Movements (?1972). 25¢ from Native Struggles Support Group, 100 St. George St., Room 1037, Toronto 181, ON, CANADA.

MORE 'NEWS'

From a blurb sent to us by E. Roby Leighton, on the Rough Rock Demonstration School (Chinle, AZ 86503): 'Dine Biolta ..... the People's School:

'At the base of Black Mesa, the sacred female mountain of the Navajo people, Navajo Indian parents are following up on a decision they made just a few years ago... a decision that Navajo culture and language must be taught to their children. They believed that most reservation schools were run on an assimilation philosophy by the BIA from Washington, The State of Arizona from Phoenix, or church groups, and were destroying their children's Navajo birthright rather than preparing them for a successful, satisfying future. Their reaction: to form their own school district and take charge of their children's education. The Rough Rock Demonstration School, a school with a curriculum built around a bicultural, bilingual philosophy, was on its way.

Now these children learn to read and write the Navajo language. They begin their studies from Navajo and English-language books written, illustrated, and printed by Navajo people at the school's Navajo Curriculum Center. Later, while still continuing their Navajo studies, they learn English from specially-prepared Navajo-oriented material....

'The seven-member locally-elected school board has the final say at Rough Rock.. on policy, on curriculum, on fund allocation, on anything and everything....

'Funding comes from a mixture of sources, public and private, and donations of any size are welcomed to support any of the school's projects.

'... a full school program of Navajo community-controlled education will be a reality with the completion of the Rough Rock High School, designed in accordance with the wishes of community members and to be built by local labor out of local material.

'But that's not all that goes on! There's adult education, where adults learn basic skills, earn high school equivalency degrees, or gain college credit. Navajo speakers learn to read and write their language, and non-Navajo staff members study the Navajo language, Dine bizaad. ... RRDS is much more than a school; it is a center for community activities and community development.

'And Rough Rock is more than that. It is an answer to decades of critics who have contended that Indian people just couldn't accomplish anything without the white man's direction. The Navajo people of Rough Rock have both the responsibility and authority to fully control the operation of their school. They want to see to it that their children are comfortable and self-sufficient in their self-concept and look upon themselves as persons of dignity and ability, and want them to be able to make intelligent personal decisions, whether in the Navajo cultural milieu or in non-Indian society.'

In a letter from Laurence C. and M. Terry Thompson, with a lot of addresses: Prof. Eugene Briere ... was in charge of an English language testing program for Indian schoolchildren, trying to formulate ways of overcoming the language barrier with less damage to the children--not funded again, so now inoperative but has lots of info....

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'Mrs. Della Kew ... is Halkomelem Indian, also an anthropologist, working on collection of ethnographic material and collaborating with Wayne Suttles on dictionary and grammatical work; also interested in and knowledgeable about literacy programs.

'Mr. Steve Point, Shulkayn Heritage Project, Box 128, Sardis, BC ... is very bright, very hard-working, and able to put all he has going to work for him in their project [making a dictionary, collecting stories, history, etc] because he is able to act in the way the old Indians expect a younger person to act--lots of respect, much deference, etc., etc....

'Mrs. Violet Hilbert ... has been working with Thom Hess for several years, has learned to read and write her language [Skagit]; she's been working with Thom since last January teaching Skagit at the U. of Washington--they've developed language teaching materials, etc.; under the Ethnic Studies Program at UW.

'Mr Lawrence Nicodemus ..., learned to read his language [Coeur d'Alene] in the 1930s, working with Gladys Reichard; has been active in our Salish Conference from the very beginning, and is deeply involved in literacy work for several years. Has taught his language at E. Washington State College, Cheney, WA, and is now working on a dictionary and the story of his life....

'Mr. Aloysius Charles ..., Lummi Indian, has tried to teach his language in past but was not able to keep sustained interest; he's one of about four or five surviving

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elders who still know the language--the younger people speak only English. We helped him some with orthography, but were not able to do much from such a long distance--it's very frustrating to be spread so thin [working on five different languages] as well as being so far away physically except for the short summer periods. We're sure he'd be interested in what others are doing.

'Mrs Gloria Webster is a very knowledgeable anthropologist who is also the granddaughter of George Hunt, Boas' Kwakiutl informant, who learned to write his language many years ago (this, after all, is not all that new!). She is doing considerable in the way of preservation of both language and culture, and is doing it professionally [at] the Museum of Anth, U of BC.'

From Mike Krauss, a Nov. 21, 1972 Request for Approval of Degree Program (ALASKA NATIVE LANGUAGES PROGRAM--Degree: BA:

'There are nearly twenty different Alaska native languages.... These languages are becoming recognized as the priceless heritage they truly are. The passage of the Alaska bilingual education law in 1972 has created a great demand for teachers who can speak and teach these langdages in the schools throughout the State where there are native children. Professional opportunities for those skilled in these languages are many in teaching, research, and cultural, educational, and political development....

'...B.A. Degree with a major in Yupik Eskimo:...

'...B.A. Degree with a major in Inupiat Eskimo:...

'A minor in Alaska Native Languages requires 15 credits in Eskimo or Alaska Native Language courses.

'[Courses:] Elementary Yupik Eskimo, and Int. Yupik Eskimo; Yupik Literacy; Elem. Inupiat Eskimo; Inupiat Literacy; Directed study in Central Yupik, Alaskan Inupiat, or other Eskimo, including St. Lawrence Is. or Pacific Gulf Eskimo; Alaska Native Languages; Bilingual Methods and Materials; Special topics.'

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From Irvy W. Goossen (Instructor in Navajo, Northern AZ U, Flagstaff): 'We are going to offer three years of Navajo here beginning next fall, for a total of 22 hours. We'll have to see what the enrollment will be. I have been trying my best to develop Navajo writers. Whenever one seeems to be a good prospect, something happens....'

From Maria Estela Brisk (CAL) 'The Center for Applied Linguistics [1611 N. Kent Street, Arlington, VA 22209] is presently assembling a resource file on bilingual education in order to serve more effectively as a clearinghouse on this subject.'

From Wick R. Miller, 'an Introduction to the set of materials that Curtis Booth and I developed for Shoshoni this summer at Owyhee, Nevada.' From the Intro.:

'These materials were developed for the Shoshoni language course conducted at Owyhee, NV (Duck Valley Reservation) in the summer of 1972. They consist of: (1) Fifteen lessons for beginners...(2) Supportive materials, of: a set of grammatical notes; vocabulary; an outline of the historical place of Shoshoni with other Uto-Aztecan languages; a description of the Shoshoni alphabet; several Shoshoni language samples, with English translation...

'Booth is responsible for the preparation of most of the lessons, and for the transcription of some of the vocabulary and some of the texts on medicine plants. Miller prepared most of the supportive material, and also lesson 15. Members of the Shoshoni class are responsible to varying degrees for some of the material, with credit given to the various people in the material. Beverly Crum, a native speaker of Shoshoni, served as language aid, taught som e of the classes, and her help was instrumental in the preparation of the lessons for beginners.

'Two classes were taught, one for beginning students and one for speakers of Shoshoni. The emphasis in the second class was on teaching speakers to read and write the language, along with some explanation of structural details and grammatical points. The classes lasted for six weeks, with each one meeting three nights a week for two hours, with the beginning class also meeting once a week in the morning for two hours. For those who wished it, college credit was given through Elko Community College; five students took advantage of this option....'

'We have learned many things from this course which will be of help for similar courses in the future. Much of the material is too compact to be absorbed by people new to the study of language... The grammatical notes are too technical for a linguistically unsophisticated audience, and often lack appropriate introductiory statements. The lessons for beginners are particularly at fault because the sentences

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'...It is clear that an effective language program will have to be handled by native speakers themselves, and thus more attention will have to be given to teacher training. In a course for Shoshoni speakers, the primary goal should be literacy in Shoshoni, with training at least for some in field work techniques so that a supply of native texts is available. (It does no one any good to become literate if there is nothing to read.)... While only one native speaker was trained as a teacher for this course, there is interest here and on other reservations and colonies in doing the same sort of thing. Such classes would be better if taught during the winter months when there is less to occupy people than during the summer. Attendance at the Owyhee course was cut considerably because of haying and related farming activities. This would be no problem if residents of the various Indian communities had the training necessary to handle a language program without outside help, which is usually available only during the summer....

'Concerning goals: Is the object to teach children who don't speak Shoshoni how to speak it? To teach about the language, to come to appreciate the linguistic structure of the language? To learn to read and write the language? To utilize the

language for the collection and preservation of cultural materials that are in the language? We feel that our background in linguistics and anthropology gives us some sophistication in considering these questions, but this matters not at all, because we are not the ones who will be making the decisions. The ones who will ultimately decide probably do not yet have enough background or knowledge to come to a realistic decision. The only way out of this dilemma, as we see it, is to involve Shoshonis in the program, so that they can obtain the appropriate background and can then determine the shape and direction of the program.

'...It is unrealistic to think that these classes will, by themselves, keep the language from dying out. If maintenance of the language is seen as a worthwhile goal, beginning classes will form only one part of a larger plan. ...

'...There is, of course, no reason why everyone should be interested in language, since individual tastes and interests vary. But we feel the development of a language program is worthwhile, since there is considerable interest on the part of a fairly large segment of the population; and, further, this segment should be involved in the development of realistic goals.

'...[what we did accomplish was due to the cooperation of] the Save The Culture Committee and Tribal Council who invited us to give the course, and who provided us with a trailer for the summer; to the language aids who supplied the material used in the class; ...'

From J. E. Torrie: 'As of last year it is now possible to offer courses in Ojibway language and culture in the provincial and federal schools in this area [Kenora, ON]; however, the educators common excuse for not initiating these is lack of available resource material. We hope to prove that this is easily rectified.'[address: Grand Council, Treaty No. 3, 37 Main Street South, Kenora, ON, CANADA] 14

From Elizabeth A. Brandt (Dept. of Anth., Box 4348, Chicago, IL 60680 [U of IL, Chicago Circle]): 'I work with Tanoan languages, the Tiwa group, and have worked primarily with Sandia, but some with Taos and Isleta. I am in the process of preparing a computerized dictionary of Sandia and working closely with tribal officials and members to set up a program to teach Sandia at the pueblo and train several Sandias in linguistic techniques. I would be interested in seeing any teaching materials developed for similar programs and dictionary programs, especially for Tanoan langs.'

From Tom Parsons (Center for Community Development, Humboldt State Coll., Arcata, CA 95521) come some newspaper articles by Tim Findley describing some of their projects: '..TEACHINGS: today, at a flickering instant of history when it is almost too late, elders are beginning to teach of the past [of the Tolowith people]. The young generation ... are learning again of redwood canoes and wise old tales of the sacred villages of Yontocket and Takimithding.

'And, most importantly, they are learning of the culture in the language of those who lived it.

'For only the second time in history, languages of North American Indians are being written in textbooks for Indians themselves--stories and words written for the first time in Yurok, Hupa and Tolowa.

'...Tom Parsons, 47, the director of the Center for Community Development of Humboldt State College in Arcata and College of the Redwoods in Eureka, has worked for four years here with Indian elders and leaders in an effort that uses his 'phonemic' alphabet to first discover and then teach the principal-and barely surviving--languages of this region.

'.-."I think we have five years left," Parsons said. "It's just that close. The language and the culture often only survives on the the old people. When they are gone, it could be gone too."

'Parsons is a community developer, not a linguist, and he began the effort here with the help of a federal grant to Humboldt State College.

'...his patient efforts won him the crucial support of several elders in the tribe. At first skeptical, they too began to be enthusiastic as slowly, and sometimes almost painfully, the history and culture of a people began to emerge in the only way possible--through the almost forgotten language of the elders.

'...the teaching and the rediscovery of the language has begun through the old people themselves....' [San Francisco Chronicle, Mon, Nov. 29, 1971]

'(Hoopa, Humboldt county) ...there is a reawakening here now, begun with a revival of the Hupa language for the first time in a unique written form, and by a resurgence of interest among young Hupa people in their language and culture. From their elders, the young are once again learning to speak the tongue of their ancestors. 15

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'...This year, Oscar E. Jarnaghan, 57, once the driver of the Hoopa school bus, and Eleanor Abbot, 43, became the first American Indians ever given teaching credentials under 'eminent persons' regulations of the California Teacher Accreditation Code.' Neither has ever been to college, but they teach a full day of classes, grades kindergarten through 12, in the Hupa Valley Unified School. The course is Hupa, taught with Parsons' phonemic alphabet.

'...The language and the culture are inseparable. Without the one, you cannot understand the other....' [San Francisco Chronicle, Tues., Nov 30, 1971]

Herbert Landar sends along the following clipping from the Federal Times (8 Nov 72): INDIAN CENTER FUNDED. Chicago--The National Endowment for the Humanities has awarded a $597,210 matching grant to the Newberry Library to establish a center for the History of the American Indian.

'It will be developed in collaboration with the U. of Chicago Committee on Institutional Cooperation, an organization which represents 11 major public and private universities in the midwest with nearly 447,000 students and 41,000 faculty members. Development will extend over a 5-year period.

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'Dr. Lawrence W. Towner, director and librarian of the Newberry Library said: '"The purpose of the center is significantly to improve the American people's understanding of the history of Indian-non Indian relations by increasing the number of competent scholars in the field--both Indian and non-Indian--at all levels of education in our society, and to make widely available at tribal, high school, college and university levels the study and research materials necessary for that understanding. To this end, in its first five years, the center will bring to the magnificent collections at the Newberry Library some three-score scholars for periods of intensive reading and research."

'The first year of the Newberry-CIC 5-year program will be devoted to planning, and the program of the center will be carried out in the remaining four years in a number of ways.

'Three post-doctoral fellows, two of them American historians, preferably American Indians, will be appointed each year. The third position will be reserved for a faculty member in anthropology or sociology.'

ADDITIONS TO THE MAILING LIST

Glen Akers, Dept. of Ling, Harvard, Cambridge, MA 02138; %Catherine Anderson, Amer. Indian Culture Center, 3221 Campbell Hall-UCLA, LA, CA 90024; Patrick Ml Anderson, Collection of Amer. Indian Periodicals, Princeton U, Princeton, NJ 08540; Robt. J. Anthony, Dept. of Anth, U. of Manitoba, Winnipeg, MB, CANADA R3T 2N2; Mr. E.-Y. Arima, 396 Holland Ave., Ottawa, ON, CANADA; Miss Martha Austin, Rough Rock Demonstration School, Chinle, AZ 86503; Earl Barlow, Indian Ed. Supervisor, Ofc. of the Supt. of Public Instruction, Helena, MT 59601; Miss Lorene Begay, Rough Rock Demonstration School, Chinle, AZ 86503; Miss Eva Benally, Rm. 1205, Darley Towers, 500-30th St., Boulder, CO 80302; Harry Berendzen, Language Arts, BIA Ofc. of Ed. Programs Field Services Ofc., PO Box 1788, Albuquerque, NM 87103;Jerry A. Boling, 2500 Rockport Rd., Apt. 202, Bloomington, IN 47401; Eugene Briere, Dept. of Ling, USC, LA, CA 90007; Maria Estela Brisk, Bilingual Education, Center for Applied Ling., 1611 N. Kent St., Arlington, VA 22209; Richard T. Carter, Dept. of Anth, U. of Manitoba, Winnipeg, 19, MB, CANADA; J. K. Chambers, Dept of Ling, U. of Toronto, Toronto 181, ON, CANADA; George M. Cowan, SIL, Box 1960, Santa Ana, CA 92702; Mr. Ernest Dick, Rough Rock Demonstration School, Chinle, AZ 86503; Dine Bi'olta' Association, Rural PO, Rough Rock Demonstration School, via Chinle, AZ 86503; Mrs. Harriet Dover, % Thomas Hess, Dept. of Ling, U of Victoria, Victoria, BC, CANADA; Ruth Dudley, Dept. of Ling, SUNY, Buffalo, NY 14214; Benjamin F. Elson, SIL, Box 1960, Santa Ana, CA 92702; Gilbert Evans, Dept of Romance Langs, U of Arizona, Tucson, AZ 85721; Durbin Feeling, Northeastern State College, Tahlequah, OK 74464; Bruce Gaarder, Rm. 3032, GSA Bldg, Washington, DC 20202; Julian Granberry, Dept of Soc & Anth, St. John Fish Coll., Rochester, NY 14618; Gerald J. Gray, Supt., Rocky Boy Elementary School, Rocky Boy Route, Box Elder, MT 59521; Ms Polly Grimshaw, Lib. for Anth., Soc., and Folklore, The University Libraries, Indiana U, Bloomington, IN 47401; Jimmy G. Harr Ford Fdn., PO Box 436, Bangkok, Thailand; T.S.T. Henderson, Dept of Ling & Mod Lang U of Ottawa, Ottawa, ON, CANADA; Mrs. Violet Hilbert, 10832 Des Moines Way S., Seat WA 98168; Arline B. Hobson, American Indian Student Advisor, U of Arizona, Tucson, AZ 85721; William Hobson, 1538 West Greenlee St., Tucson, AZ 85705; Earl D. Hofer, Dept. of Ling., U of Calgary, Calgary 44, AB, CANADA; Rev. Priestmonk Innocent, St. Vladimir Church, 3706 Garrot St., Houston, TX 77006; Mrs. Karen James, Dept. of Ant U of Washington, Seattle, WA 98105; Mrs. Arthur Jeske, Carroll College, Helena, MT 59601; Ellen Kaufman, Dept of Ling, 20C-128, MIT, Cambridge, MA 02139; Mrs Della Kew Museum of Anth., U of British Columbia, Vancouver, BC, CANADA; Paul L. Kirk, Chmn., Dept of Anth, California State U., Northridge, CA 91324; Elinor Clemons Kyte, Dept of Engl, Northern Arizona U, Flagstaff, AZ 86001; Gini Lawson, Drake U., Des Moines, IA 50311; E. Roby Leighton, Special Services Dept, Rough Rock Demonstration School, via Chinle, AZ 86503; Anatole Lyovin, Dept of Ling, U of Hawaii, 1890 East-West Rd. Honolulu, HI 96822; Ms Virginia Maloney, Ling Specialist, ERIC/MLA, 62 Fifth Ave, NY,NY 10011; Hu Matthews, 740 2nd St. So., #4, Hardin, MT 59034 [retain this address until Sept., 1974; then change to MIT]; Mr. George Mitchell, Rough Rock Demonstration School, Chinle, AZ 86503; Merlin Myers, Dept of Anth, Brigham Young U, Provo, UT 86401;Native American Program, U. of Illinois--Chicago Circle, Chicago, IL 60680; Mr. Lawrence Nicodemus, Plummer, ID 83851; Loren Nussbaum, % Cherokee Bilingual Education Program, Sharon Hills Ofc. Bldg, Tahlequah, OK 74464; James E. Officer, Coordinator of International Programs, U. of Arizona, Tucson, AZ; Jacob Ornstein, Chmn.,

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ADDRESS CHANGES

The following addresses should be changed from those given in Vol I:2. If you plan to use the address list in Vol I:2 at all frequently, I recommend underlining the last names, as I have done in this issue, and I apologize for not having done so: it changes the list from impossible to read to easy to read.

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From General Discussion of Papers by Mattingly and Halle', in James F. Kavanaugh and Ignatius Mattingly (eds.). 1972. Language by ear and by eye. Cambridge: MIT Press ($10)[p. 156]: '[Wayne] O'Neil supported the comments in Halle's discussion [see below] about the destructuve effects of American education on the cu[l]tures of minority groups like the Cherokees or the children of the ghettos. 'I think [we] .. ought to make it perfectly clear that all of what we talk about is for naught if in fact American education is going to ... [draw] people away from their roots and cultures rather than ... [increase] their activity within those groups and cultures.... The problem of teaching a second language, for example, . . . offers the same kind of threats. The solutions being proposed are exactly...the wrong kinds of solutions, with assimilatory positions, and positions destined to destroy the coherence of these groups.'' Halle, quoting from W. Walker (n.d.) 'An experiment in programmed cross-cultural education: the import of the Cherokee primer for the behavioral sciences (mimeo)[pp. 152-153]: 'Cherokee society has a long tradition

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of literacy. ...the Cherokees were 90 percent literate in their native language in the 1830's....

'Since the federal government took over the Cherokee school system in 1898, Cherokees have viewed the school as a white man's institution which Cherokee children are bound by law to attend, but over which their partents have no control. Most Cherokee speakers drop out of school as soon as this is legally possible. While in school, they learn relatively little due to the language barrier and also due to this unfortunate, but accurate, definition of the school as a white man's institution.... educated children tend to leave the community, either geographically or socially. To them the school threatens the break-up of the family and division of the community.

... 'Nonetheless quite a few Cherokees are literate in both Cherokee and English. It is significant that literacy in Cherokee is attained by many 'late in life', and then almost without benefit of special courses, teachers, or teaching material.

''It seems clear that the startling decline during the past sixty years of both English and Cherokee literacy ... is chiefly the result of the recent scarcity of reading materials in Cherokee, and of the fact that learning to read has become associated with coercive instruction, particularly in the context of an alien and threatening school presided over by English speaking teachers and controlled by English speaking superintendents and PTA's which conceive of Cherokee as a 'dying' language and Cherokee school children as 'culturally impoverished' candidates for rapid and 'inevitable' social assimilation. ... For the Cherokee community to become literate once again, Cherokees must be convinced that literacy does not imply the death of their society, that education is not a clever device to wean children away from the tribe.'

'This is not a uniquely Cherokee situation. Identical attitudes towards education and the school no doubt can be found ... in all societies where the recruitment of individuals into the dominant society threatens the extinction of a functioning social group.' Halle continues: '... [we should consider] the possibility that learning to read is so powerfully influenced by social and cultural factors of the kind described by Walker that all other factors--and I refer here to orthographic systems, visual shapes of letters, proper sequencing of reading materials...--might at best have third-order or fifth-order effects and could, therefore, affect the success or failure of any literacy program only in a very marginal fashion.'

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From carl E. Gould of the Union of Nova Scotia Indians (publishers of The Micmac News--subscriptions $3 per annum from Union of Nova Scotia Indians, PO Box 961, Sydney, NS, CANADA--mostly local news, with some Micmac legends and language lessons, etc, interspersed, and some national news): '...our education co-ordinator, Peter Christmas ... is hoping to come up with some kind of curriculum so that MicMac can be taught to out younger generation either in the classroom or in special classes.'

Our thanks to Joe O'Toole (formerly of RLE at MIT) and Warren Seamans (Humanities Dept., MIT) for their help in getting out the last issue, and to Dave Butler of RLE, Army ROTC, and the faculty club of MIT for their help with this issue.

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